Eleventh **Section-**

The next question which the son is supposed to have asked is :—Wav^s, foam, and bubbles arise from the water, and when they merge again in the water, they are gone. How is it i-Ji'at living 'beings ^hen in sleep or death they are merged again in the S^ei are not destroyed ?

tc (1) If some one were to strike at the root of this **large** tree, here, it would bleed, but live. If he were to strike at. its stem, it would bleed, but live. If he were to strike at its top. it would bleed, but live. Pervaded by the living Self, that *tree* stands firm drinking in its nourishment and **rejoicing ;**

" (2) But if the life (the living Self) leaves one of its branches, that branch withers ; if it leaves a second, that branch withers ; if it leaves a third, that branch withers.

3^f it leaves the whole tree, the wdiole tree withers. In exactly the same manner, my son, know[7] this." Thus he. **spoke.**

" (3) This (body) indeed withers and dies when the **living** Self has left it ; the living Self dies not. That which is that subtle essence, in it all that exists has its self. It is tlieTrue. It is the Self, and thou, Swetaketu art it". "Please, **Sir,** inform me still more " said the son. t< Be it so, my child " **tlie** father replied."

Sankara remarks that according to the Veda trees are

conscious, while Bhuddists and followers of Kanada hold
tliem to be unconscious. They live, because one sees how
th.eir sap runs and how it dries up, just as one sees the sap
in a living 'body, which, as we saw[7], was produced by food and
water- Therefore, the simile holds good. The life, or more
correctly, the liver, the living Self, pervades the tree, as it
pervades man, when it has entered the organism which
produces breath, mind and speech. If any accident happens
to a branch, the living Self draws himself away from that